

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, APRIL 26, 1917

NEW SERIES, VOL. XIX, NO. 17

Rev. J. A. Lee decides to remain at Lumberton and his flock is happy.

Rev. M. R. Cooper, once of Mississippi, has accepted the care of two churches in the Northern Neck, Va., to begin May 1st.

The man who just forgets to pay a debt is half brother to the one who didn't intend to, and they look like twins to the creditor.

The pen is mightier than the sword; but today it seems to be the pig pen, when hogs are selling above sixteen cents on foot.

Rev. Bryan Simmons is taking a little rest from his work as president of Clarke College by helping Rev. J. C. Parker in a meeting at West Laurel.

Dr. A. T. Robertson says the number of Negroes is twice what it was at the close of the civil war, and the number of Negro Baptists is six times what it was then.

The American steamship "Mongolia," Captain Price, claims the honor of firing the first American gun in the war and sinking a German submarine, on April 19th.

Dr. Judah Feldman has been called for another year at Gulfport, where he is doing good work. The church is paying \$100 a month on its indebtedness. They made their mission offering Sunday.

The Mission Board of the Northern Baptists closed their year March 31 out of debt, and most of them with a balance in the treasury. Their Home and Foreign Boards had receipts in excess of last year.

Billy Sunday puts to route his critics who have charged him with being a grafter by pledging to give every cent of the offering to him to the Red Cross and Army Y. M. C. A. after paying one-third the expense of his party.

Dr. J. J. Cloar, of Tupelo, helped Pastor Farr in a great meeting at Blue Mountain, resulting in a church revival and about 30 additions. Sixteen Sunday School rooms have been added to the building and as many more will be added in the autumn.

Evangelist R. D. T. Carpenter assisted by singer Prof. Hoffman, of Clarke College, held a four week's meeting in Baton Rouge, preaching at the University, the Elk's Theater and the State penitentiary. Crowds heard him and many took a definite stand for religion.

The editor's absence from the office last week made possible the mistake of putting the name of Rev. N. R. Stone under the picture of Rev. S. P. Poag of Durant. They mutually surpass each other in good looks and so neither can be offended. But we right the mistake. Now take another look at the picture.

We received from somebody who declined to sign his name, enclosed in hotel envelope, some literature in advocacy of a brother for official position in the Southern Baptist Convention. This method of canvassing does not commend itself to us. We do not know how far-reaching this effort is but we do not believe that this kind of propaganda is good for anybody concerned. The missive was from a distant state.

It is said by some that the German Emperor is crazy and these ultra-billious statements which are said to have been made by him a few years ago seem to indicate it. "With Great Britain and France in the dust, with Russia and the United States at my mercy, I shall set a new course to the destinies of the world. Yes, gentlemen, Germany over everything in the world, the first power on earth in peace and war, that is the place which I have been ordered by God to conquer for her with the help of the Almighty. This is my irrevocable decision. Even now I rule in the United States, where almost one-half of the population is either of German or German descent, and where three million German voters do my bidding at presidential elections. No American could remain in power against the will of the German voters, who control the destinies of the vast republic beyond the sea."

Is it possible for this country in good faith to ask Almighty God to bless our soldiers and sailors, to protect and guide them and give success to their fight for civilization, if at the same time we join hands as co-partners with the liquor traffic to try to debauch their morals and destroy their bodies and their souls? Has this nation less moral stamina in protecting its people from the curse of the liquor traffic than had the Czar of Russia and his advisors when they issued the order completely forbidding the manufacture and sale of vodka throughout the vast domains of Russia?

As a war measure the Congress of the United States during the civil war passed a bill putting a special tax on the manufacture of alcoholic liquors. This was done to provide revenue to carry on the war. Now we have learned better and there is a growing demand for the total prohibition of its manufacture in order to save the grain now sorely needed for food. The First Baptist Church of Baltimore passed strenuous resolutions to this effect introduced by Mr. Richard H. Edmonds. One paragraph is as follows:

Home Board Evangelist J. W. Hickerson has just assisted Pastor H. C. Smith in a good meeting at Bedford, Va. There were 53 additions to the church, 44 of them by baptism, and a great awakening among the members of the church. Brother Hickerson goes next to help Pastor H. C. Roberts at Bay St. Louis, Miss., and will attend the convention in New Orleans. July and August will be taken up with meetings in Mississippi. He is available for meetings in this territory during the month of June and latter part of May.

A Subscriber sends \$4.00 for past due subscription and expresses great sorrow at not being able to send it before as it is more necessary to keep in touch with the work and progress of the Kingdom than with the events of the world. This is different from some who complain that the paper kept coming when they kept quiet. We have good fellowship with all them who love the Lord in sincerity, though we may not see their faces.

A change of place for the mission study class at the New Orleans Convention has been found necessary. It will be held in the Sunday School Auditorium of the First Presbyterian Church, Lafayette Square, near St. Charles St.

The army in the trenches and the army in the furrows, both are used in the present war.

Pastor C. C. Kiser is in a meeting with his church at Aberdeen assisted by Rev. W. R. Cooper and singer R. L. Cooper.

Please do not ask us to charge song books or any other books. Send cash with order. The Baptist Record, Jackson, Miss.

The headquarters for Gulf Division of the Red Cross are in New Orleans, 601 Hennen building. Address them for information.

J. E. Lumbley, son of our Mississippi Missionary to Africa, an alumnus of Mississippi College, has entered the U. S. Navy. He is also expecting to preach.

W. A. Chisholm, Sunday School organizer, reports a good day with Pastor Cox at Bunker Hill Sunday; one saved, a mission address and Sunday School speech made.

If you want to think strong, wholesome thoughts and to feed on great truths get Dr. Mullen's new book of sermons, "The Life in Christ." It will put red blood in your religion. Send \$1.30 to The Baptist Record and get it postpaid and post haste.

The brethren, or some of them, are anxious to discuss fully the question of consolidation at the New Orleans convention. If we would spend at least half the time, the first half, praying over the matter there would be more light and less heat—and smoke and dust.

Dr. W. E. Farr, Pastor of the Blue Mountain Church, is in the midst of a glorious revival with Pastor A. A. Walker and his people in Water Valley. Even from the beginning of the meeting the prospects for a great revival are very promising.

It is announced that J. D. Franks goes to be pastor at Versailles, Ind. We can assure those "Hoosiers" that they have a good man whom we should be glad to have back in Mississippi. This writer wandered off up there when he was young but got back safely.

The First Church at Columbus passed very appreciative resolutions about the retiring pastor, Dr. J. L. Vipperman, who concludes his labors there the last of May. They express their love and esteem of his faithful and scholarly ministry. They are signed by Deacons Puckett, Durrett, Goree and McCullough.

In ordering books and other supplies from The Baptist Record, please send cash with order. Because of the higher cost of almost everything, including that of doing business, we do not wish to charge anybody with anything. If you do not know the cost of the merchandise, ask that it be sent by express or parcel post C. O. D.

The Baptist Hospital in Jackson has just received and installed a new sterilizing outfit, the gift of Mr. K. C. Hall, of Laurel. This is an expensive and much needed article in a hospital and the people of the hospital are happy and grateful to this good friend who has previously shown his generosity to other departments of the Lord's work.



## ONE WEEK ONE MORE SUNDAY.

B. D. Gray, Corresponding Secretary.

Will not our people break all records in Home Mission gifts this the last week, next Sunday the last Sunday?

Our condition is critical. Must have many large gifts from individuals, as nearly as possible universal giving. Littleness now would be calamitous but largeness will be glorious.

Home Mission Rooms, Atlanta, Georgia.

## THE LAST!

J. F. Love, Corresponding Secretary.

One week and one Sunday of the convention year remain. This period is full of destiny for a great cause. The Foreign Mission Work of Southern Baptists never more truly hung in the balance. In this brief period decision will be made for another debt or no debt. We assure the brotherhood that victory is possible, but only by faithful and heroic effort. Scarcely another calamity equal to another debt on the Foreign Mission Board could befall the denomination at this time. Missionaries joined their brethren and sisters in making great sacrifices to pay the old debt while their appeals for reinforcement and help were denied. Their sacrifices must seem in vain, and their hopes be deferred if another debt is made. Six missionaries have died during the year and their places are unfilled. I would give the missionaries at the front and the imperilled work a voice to Southern Baptists at this time and importune them to do their very best during the brief period which remains.

Let it be published everywhere that the books of the Foreign Mission Board close at midnight, May 2, and that no money reported after that hour can help us meet the pressing obligations of this year.

## OLD ROARER, THE BUG HUNTER.

Rev. J. B. Gambrell, D. D.—In the Baptist.

My father raised a big dog for service on the farm. There were not so many times when he was needed, but sometimes he was needed very badly, as when the brindle bull broke the fences and turned the whole drove of cattle in on the crop. The dog we will call "Old Roarer."

He was raised with great care and grew up to be as fine a specimen of a mastiff as you ever saw. His mouth was something to look at. Cavernous, with a double row of teeth, which might well make "Old Brindle" calculate chances before entering upon a marauding expedition. "Old Brindle" was a hard proposition, too valuable to kill; to mean to live, just as some church members are too good to turn out, and not good enough to keep in.

It was generally understood on the place that when "Old Roarer" got age on his side, Old Brindle would improve his morals; for Roarer came of a noble breed of dogs, which had won renown for valuable service.

Roarer grew to enormous size, and had a voice like an echo from the "vasty deep." And he had a bundle of energy. Every

muscle was well strung; every motion indicated alertness. He was a most promising dog. But he did not fulfill expectations. He became a great hunter, but he was a bug hunter. It was common to hear him barking like he had a lion at bay. His great voice would wake the echoes. If you went to look after the game, you would find him with one ear cocked up, his head to one side, and his nose near the ground, barking like wrath. A close examination might reveal a cricket or some sort of bug, crawling on the ground, or maybe nestled under a clod of dirt. Stamp on it, or in any way recognize that you saw the bug and Roarer would smile all over his face, show his great teeth and dart off on a hunt for another bug. At the first we all thought by the savage bark, Roarer had some bad varmint in a close place; but as he settled down into a confirmed bug hunter, everybody laughed. He became a huge joke on the place, and we all took our fun for pay for his bread. Then, too, it was worth something to see his satisfaction at his small catches. Who does not love to see even a no-account dog enjoy himself. After killing a bug, Roarer went off with the air of a dog that had killed a bear. He was thoroughly satisfied with himself.

Brother Editor, the more I know of dogs the more I think of men, even preachers, and some editors. I am inclined to believe that if Roarer had been a man, he would have been a preacher or an editor, maybe two or three of them. I have seen a man and a minister, well born, well educated, with large brain, and it well trained, become a bug hunter in the kingdom. Some have become microbe hunters, and while they cannot exactly locate the microbe, they bore for him in every square inch of the body of Christ. Some editors think the pegging awl is more powerful than the pen, and hence they jab it into everybody and everything in reach, if haply they might hit a microbe. "Old Roarer" scratched up many a good hill of corn in his ferocious attacks on bugs, and even so has a bug hunting preacher destroyed much good to exterminate an inconsequential evil, or no evil at all. "Old Roarer" never took to large game. The bull had his old way so far as his work went. Other dogs on the place had many a bout with destructive varmints, but "Old Roarer" never took to large game. Nothing could change him. His habit became fixed and when I left for the war he was known as a bug hunter. Dogs and men have a wonderfully close affinity for each other, and they develop along the same lines. I have seen preachers and editors and politicians follow bug hunting till they lost all taste for large things.

Take some of our religious papers and get the level of thought in them. The editor is on a perpetual hunt for microbes or bugs. He is scanning the columns of exchanges to find some little thing to stick a pin through. He watches to see if some secretary or college man has not given him a chance. He will go to Germany to catch bugs for the sake of killing them in his paper. Bugs are his joy and dead bugs his crown of rejoicing.

He so belittles his soul that all the great

things of the kingdom go by unheeded. A man down on the ground looking for a bug might not see an elephant standing by him.

I always felt when I thought of him seriously, that "Old Roarer" was a canine disgrace. He was made for large things, but in his big body was a little dog. A strong preacher, with a little trivial subject is a disgrace to his calling. I admire the words of an unlettered country preacher: "Brethren, I am a poor little preacher, but thank God, I have as big a message as any of you." He was a big preacher, for we expand or shrivel according as we feel and live.

Bug hunting preachers and editors are a curse to our people. One big mouthed dog, barking at bugs can demoralize a whole pack of untrained dogs. While they are tearing up the ground hunting bugs, all the game worth hunting gets away.

## NEW ORLEANS, THE CONVENTION CITY.

No mistake has been made in selecting New Orleans for the 1917 Southern Baptist Convention. In the metropolis of the South a cordial welcome awaits the delegates who come as invited guests to accept of its traditional Southern hospitality. New Orleans is the city where the stranger is welcomed as a friend. Its gates will be thrown wide open to you. The cordial atmosphere is contagious in this great city, and with its balmy climate and picturesque tropical charms of nature there is every reason to believe the New Orleans gathering will stand for many years as the red letter gathering of the convention.

There are two New Orleans in one—the old city of French quarters and the new city, which includes the business, hotel and residential sections. In the French or "Creole" quarter, as it is sometimes called, are to be found the historical relics and landmarks, associated with its fascinating colonial history. This quaint section makes the visitor feel as if he were living in another period, and a strange but dramatic past was being enacted again before his very eyes.

Here are to be seen, in brick, stone adobe and wood, the identical buildings which take you back into the most romantic days of the French and Spanish occupation of this rich and prosperous colonial capital. From the days of Bienville, the hardy, courageous French soldier and explorer who founded New Orleans in 1718, in this section of the city south of Canal street (its great dividing main artery of travel) can be traced its thrilling history; its early Indian wars; its cruel rule under the blood-thirsty Spanish captain, General O'Reilly, down through the antebellum activity of the early Mississippi river commerce, on through the Civil War and up to the twentieth century metropolitan life of today.

An inspiring and gripping story runs through it all. French soldier, Creole, Acadian, Chowtaw, Aborigine, negro slave, San Domingan, Canary Islander, Malay, Carig, Mexican, German and Italian, all have played their part here, and left the impression of their racial touch in these two



centuries. In no other city in America are there so many interesting historical sights, and in such variety, as those that await the visitor to New Orleans.

It would take volumes to describe or even name the thousands of points of interest to be seen here. A Mecca for all visitors to New Orleans is the old Saint Louis Hotel, in the French quarter. It was formerly known as the Hotel Royale, and its fame as a hostelry during the antebellum days was world wide. It was built in 1816 at a cost of \$1,500,000. There royalty has been wine and dine. To it came the rich Southern planters, and every luxury of the age was lavished on them within its walls. The dome of the building is richly frescoed, and it is adorned with allegorical pictures and busts of famous men, the work of Canova and Pinelli. In it, too, can be seen the old slave block on which the slaves were auctioned off, for as well as being a hotel it served also as the leading slave mart of the South.

Not far from this hotel is to be found the famous French Market, and you will hear the picturesque vendors crying "M'sieep, Bonu-marche" just as they cried a hundred years ago. In this wonderful market place are to be found the finest food products of the world and in infinite variety and superb perfection.

Among other places in the French quarter which one should not fail to see, are the Haunted House, made famous by George W. Cable, the author; Congo Square, where bull fights were held in the Spanish regime and voodoo dances in the slavery days; the United States mint; the Archbishopric, erected in 1727 for the Ursuline nuns; the new \$2,000,000 marble court house; the old St. Louis cemetery, where many of the Spanish and French colonists are buried, many of them being of royal blood; St. Roch's cemetery, dear to the heart of the Creole Catholics, who make pilgrimages to the shrine to pray for things desired, especially the maid who desires to wed within the year; and the French Opera House where some of the most noted singers and opera companies of the past have appeared, and still continue to do so in the winter operatic season; on its stage Adeline Patti made her American debut.

In the Garden District, which lies, as the New Orleanian would say, "above" Canal street are to be found practically all the modern public buildings. They include Tulane University, with its artistic buildings and beautifully laid out grounds; Sophie Newcomb College, nestling under the shade of mammoth oaks, one of the most noted women's colleges in the country; the Carnegie Library; the Athenaeum, the city hall, the new postoffice, the Delgado Museum of Art, which contains the most notable art collections in the South, and numerous other places of a similar character and interest.

New Orleans also has two magnificent parks well worth a visit some time during the visitor's stay. One is City Park, notable for its beautiful chain of lakes and magnificent trees. Here are located the famous "Duelling Oaks" under which the hot bloods of French and Spanish extraction set-

tled their differences, involving their honor with rapier and pistol. The other is known as Audubon Park. In it is located a superb golf course and it abounds in beautiful walks, wonderful scenic views, shrubbery and flowers.

The residential section of the city, which has given this part of the city its name "Garden District," beggars the description of the most erudite and versatile master writer. The main residential thoroughfare is St. Charles Avenue. A broad, asphalted boulevard seven miles long, beautifully shaded its entire length with stately palms. Bordering on it are the residences of the New Orleans rich and aristocracy. They are distinct in Southern characteristics, all of which are new to the Northern visitor. There are palatial mansions and ultra-comfortable homes, bowered in tropic flowers and plants, set in lovely lawns and surrounded by wide, cool verandas—or galleries, as they are termed in the Southern vernacular—draped with fragrant roses, yellow jasmine and wisteria.

As a commercial city with a population of 400,000 inhabitants, New Orleans has much to offer the tourist who seeks the wonders of American business accomplishments and engineering ingenuity. It ranks as the third largest export city in the country, and is the largest coffee, banana, sugar, cotton and rice market in the United States. Here one can see the largest sugar refinery in the world, erected at a cost of \$4,000,000. Its street railway system is one of the best and most modern in the country and through a practical universal system of transfer in vogue, street car riding is one of the most delightful forms of entertainment for the visitor. For the comfort of the stranger within her gates New Orleans has modern and ample hotel accommodations.

New Orleans harbor in itself attracts hundreds of visitors to the city. It lies 110 miles from the mouth of the Mississippi and ranges in depth from 25 to 200 feet. Thirty miles of municipally owned steel sheds, cover the levees, to handle its commerce with all the world, and a public belt railroad transfers free of charge commodities from the railroads to the ships.

The outward sign of commercial activity in New Orleans is to be seen at every turn, and for this reason alone this city will unquestionably become one of the greatest cities of America. The interesting and instructive sights that are to be observed about its busy streets can only be seen to be appreciated.

For the sportsman, this country is a land of paradise. Its hunting and fishing opportunities are unequalled anywhere on the continent. Fish and game abound, and the hunting and fishing grounds are within easy reach of the city proper. Delegates who are devoted followers in the steps of Nimrod and Izaak Walton, should not forget to pack their rifles and rods and partake of the pleasures that await you.

From any point of view New Orleans is a city of destiny, a land of fascination and wonders. To visit it is an epoch in one's life never to be forgotten, and will be cherished with gratitude in after years as a gladsome,

superb memory of well spent hours, each moment of which is full of happy recollection.

B. P. ROBERTSON,

General Chairman.

CICERO A. RAMSEY,

Secretary.

#### MISSISSIPPI WOMAN'S COLLEGE.

Up and up goes our enrollment, having received far more students since we reached the 300 mark.

A junior recital was given Thursday afternoon by Miss Vivian Gatewood, of Hillsboro, in expression, and Miss Lelia Phelps, of Shaw, in piano.

Miss Katherine Donald of Hattiesburg, a pupil of our violin teacher, Miss Peters, won the medal in the State Violin Contest at Meridian.

Prof. Claude Bennett made the commencement address at the Lamar Consolidated School near Bassfield on Thursday night.

Friday night it was my privilege to make the commencement address at the Van Cleave Consolidated High School. Here Prof. Samuel J. Smith, assisted by a corps of competent teachers, has had a most successful year. Here also I found Dr. Jos. Schlay with his wife nee Miss Vefa McLendon, one of the Woman's College most brilliant graduates. Dr. Schlay is building up a splendid practice. Here also labors Rev. L. I. Thompson and his consecrated wife, one of my former pupils. There are just a few Baptists in this fine community and Brother Thompson was rejoicing over a recent visit and sermon from Brother J. B. Lawrence.

J. L. JOHNSON.

#### TO ALL WHO ARE INTERESTED IN OUR BAPTIST HISTORY.

As has been recently announced, the Sunday School Board has arranged with Dr. B. F. Riley to prepare a history of the Baptists of the South. He is now actively prosecuting this work and is desirous of making original investigation wherever this is possible.

In conference with him it occurred to us that there might possibly be much valuable material in the possession of individuals throughout the South. I write to ask that all who are in possession of any special documents or printed matter, especially such as may pertain to our history before the Civil War, will communicate with me, describing the material which they may have.

I make this request believing that many will be willing to trust this material to the board for this purpose if we assume the responsibility for it. A general correspondence is invited on this subject. We should like to get hold of original documents, letters, old church minutes, books and pamphlets. Any information furnished will be promptly passed on to Dr. Riley who will determine as to its value.

I. J. VAN NESS,

Acting Corresponding Secretary.

151 Eighth Ave. North, Nashville, Tenn.

The pastors of Strong River Association have organized a pastors' conference and met this week at Mendenhall, with Brother J. P. Williams, April 25-26.



## The Baptist Record

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### EDITORIAL.

#### WHAT IS WRITTEN IS WRITTEN.

Within a few days the record of your Home and Foreign Mission work for the year will be made up. Another leaf will be turned to be closed until the day of judgment. What we do must be done now. The latest reports from all the secretaries and their offices show a serious shortage, the most unpromising condition in Mississippi that we have had for many years. Somebody has not been faithful to the Lord and His last commission. The gospel has been committed to us as a trust and we have not given it to them to whom it is due. Each one of us ought to ask the question now, "Lord, is it I?"

If our conscience does not ring clear in answer to the question, there is only one way in which we can satisfy it and please God. That is to get down on our knees and ask God to forgive us for being disobedient and rise with our hands on the pocket book or check book to make the final response to His appeal for help. No man has done his duty until he has done his best. Have you done your best? If not, this is your last chance. Are you willing to meet the year's offering in the judgment. Will it be a source of satisfaction and gladness to you forever? May God help you and me to measure up to the revelation of His will.

#### STATE REPRESENTATIVES.

The readers of the Record and the Christian Index, of Georgia, are not the same people and a continuation of the discussion on this subject would hardly be fair or profitable under these conditions, but there is one paragraph in the Index which we give that we may express our regrets that Editor Graham should have let it slip in. It is this:

"The spirit of suspicion has been too much cultivated among Southern Baptists in recent years. The charges which have been made against the Boards of the Convention have been unworthy of Baptists and the cry for State representation on the Boards seems to indicate fear lest the Boards composed of local members will not do right. What we

need is to put aside all these things and go ahead and do our work."

The Record is not given to cultivating or spreading "suspicion." We have no hesitation to say frankly what we wish to say and endeavor to say it in a fraternal way and only in the interest of the work. There is no place in religious journalism for suspicion and equally it seems to us no place for the charge. It is hardly the proper thing to put every man in the bad class who expresses an opinion different from yours. It is too cheap a way to answer an argument. Our Brother doubtless had something else in mind than what he had read in the Record. Our only object in this matter is to have men on the boards who shall be really representative, representative of the whole constituency of the convention. This will be worth what it costs and is the only thing that will in the end give satisfaction and elicit the co-operation of all our people.

#### TO KILL OR MAKE ALIVE.

What will the law say in regard to the provisioning our people in America during the period of war. Conditions were sufficiently serious before the entrance of the United States into the conflict. Prices of the necessities of life were constantly going up and since the declaration of war they continue to ascend with greater rapidity. It is certain that unless something is done to bring relief there will be suffering and probably rioting, for when people are hungry they do not reason. Strenuous efforts are being made to increase the production of food crops, and the suggestion is being seriously considered that the federal government assume charge of the distribution of food and fix the prices of the ordinary commodities. This may have to be done to preserve our national integrity and independence, for the war is going to be won by those who can get enough to eat.

But there is a way to secure a large measure of relief that is easily within the power of the government. This is the proposed measure to pass a bill in congress prohibiting the use of grain in making whiskey and beer. It has been the argument of the liquor men that breweries and distilleries made a market for the farmer's grain crop. If there was anything in it then its force is now turned directly against the business, for every grain of wheat or corn that goes into the making of beer or whiskey is now taken off the table of the poor, where bread is needed. There are homes in Mississippi where the bread allowance is already reduced and some in which wheat bread is not to be had at all. The price of flour, now about \$15.00 wholesale, makes it prohibitive to some, while the grain is going to fatten the purses of brewers and distillers and feed the craven appetite of liquor guzzlers.

Enough grain is consumed each year to make alcoholic liquors to feed seven and a half million people. That is, enough is used in this way to feed nearly one-twelfth of the entire population of the United States, or to furnish a bread ration for the whole population for one month of the twelve in the year.

Or to state it in another way, the use of this grain to make bread would reduce the price of flour and meal by one twelfth. Flour would cost \$1.25 less per barrel and meal in the same proportion. Why not take this grain to feed people rather than to destroy them? "Is it lawful to save life or to destroy it?" We hope that our wise President will have the courage to bring this matter to the attention of congress and they will have the wisdom to enact a law prohibiting the use of grain for making whiskey and beer at least for the period of the war and until bread is in easy reach of all.

For good morals and economy prohibition is always needed, but in the times now upon us it is a necessity, and in a short while promises to be a matter of life and death to some people and of vital concern in the prosecution of the war.

#### WINE UPON THE LEES.

Twice is this expression used to indicate the condition of men grown indolent and self-satisfied through ease. It is employed by the prophets of the stirring times of the late kings of the Jews when God begins to shake the nations and empty them out of their couches of luxury and sift them by the attrition of armies and the shock of battle. Jeremiah describes Moab, Israel's neighbor and kinsman (48:11) as "at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remaineth in him and his scent is not changed. Therefore, behold, the days come, saith Jehovah, I will send unto him them that pour off, and they shall pour him off; and they shall empty his vessels and break their bottles in pieces. Their odor was stale, their taste stagnant but they shall be thoroughly aerated.

Likewise Zephaniah (11:12) says of Judah, "And it shall come to pass at that time that I will search Jerusalem with lamps and I will punish the men that are settled on their lees, that say in their heart, 'Jehovah will not do good, neither will he do evil.' This life of easy self-indulgence is accompanied by a practical ignoring of God, from which nothing short of war's rude alarm will awaken them.

We have grown accustomed to peace and had come to think of it as a matter of course. This has made us self centered and forgetful of God. As suffering is necessary for the individual, it is also for the nation and the world. The consolation we may have in this war is that men's minds will be loosed from the tralldom of material values and earthly business and made to feel their helplessness and need of God. Religion will mean more to us now. God will be more real and when He has removed the things that can be shaken, those that cannot be shaken will abide.

#### STILL MORE ABOUT ELECTION.

We were of the opinion that this subject had been sufficiently discussed, and in this we are sure many readers will agree, but the



questions of Brother Wesson published in this issue deserve to be heard and considered, as briefly as possible. He begins by saying "some close questions have been asked and answered plainly from the viewpoint of Calvinism." This is a great tribute to Calvinism, for they were answered with direct and verbatim quotations from the word of God.

As to the questions: We have never engaged to explain all the grounds, reasons and consequences of God's actions and cannot do so in this case. There are many mysteries in creation and providence as well as in redemption which we cannot understand or explain. I do not understand why the Lord made the devil or why He permits him to continue his work. How sin entered or why it was permitted to enter is beyond us. The ways of providence are incomprehensible; why sickness and sorrow and death and accidents and apparent inextricable confusion in the world? Why this fearful war? The operations of nature are too much for our finite comprehension. The case is not different when we come to God's eternal and unfathomable purpose of election. We must be prepared here as elsewhere for some things that are beyond our explanation.

Let us not make the mistake of backing off from the firm rock of Scripture truth into the dark and abysmal chasm of speculation. We are unwilling to follow Brother Wesson into the darkness of groping inquiry after why and what-thens, but prefer to stay in the light of the word. A few questions will place anybody away into the unknown and unknowable as Socrates often demonstrated to the Athenian youths. This may be shown in a few questions like this: God has the power to save everybody if he wanted to? Yes. He wants everybody to be saved doesn't He? Yes. Then He surely will save everybody won't He? But He doesn't. And you have tied yourself up in a knot. Or you may begin this way: God loves everybody, good and bad. He therefore loves the demons. If he loves everybody He will give everybody a chance to be saved. But He does not. For He took not on himself the nature of angels and never made any provision for their salvation. To be sure He has reasons for this but they are not known to us. We simply have to accept His way and know that it is good and right, though we do not understand it now. We know that there are people in the world who have no chance to be saved, who have no knowledge of God, never heard the name of Jesus. These things puzzle us. Our fault? Yes; and theirs. They have sinned, are lost and God is under no obligation to anybody to save him. God in His mercy determines to save some. He makes provision for all, but brings special grace to bear upon some. He says, "I will have mercy on whom I have mercy. So then He hath mercy on whom He will, and whom He will He hardeneth." Ro. 9:15-18. Paul met the same questions as we meet today, and so he says: "Is there unrighteousness with God? God forbid." To those who object to His ways, He says "Have I not a right to do what I will with mine own?

Is thine eye evil because I have chosen to be good?"

There are no stronger words on the subject of election in the confessions of faith than in the Bible. Speaking of the different treatment accorded to Esau and Jacob the Book says, "For they being not yet born, neither having done good or bad. That the purpose of God according to election might stand, not of works but of him that calleth; it was said unto her, The elder shall serve the younger, as it is written, Jacob I loved but Esau I hated." Rom. 9:11-13. All down the ages there have been people who have asked the same question that Brother Wesson asked. "Thou wilt say then unto me, why doth he still find fault? For who can withstand his will? Nay-but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, 'Why didst thou make me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor and another unto dishonor, etc.'" Ro. 9:19-21. Will this doctrine destroy all effort to save the lost? The answer is that the man who wrote it was the greatest missionary of the apostolic age and of all ages. He says, "I endure all things for the elects' sake that they may attain the salvation which is in Christ Jesus with eternal glory." II Tim. 2:10. Again, "I rejoice in my suffering for you and fill up that which is lacking of the afflictions of Christ in my flesh for his body's sake. Col. 1:24.

Now having said this the answer to the question will be very easy if one is willing to let the scriptures say what they say. The first question being answered answers all the rest. The confusion is made by the use of the word "want" and will. Brother Wesson evidently uses the word "want" in the sense of "desire" and apparently the word "will" in the same way. There is a radical difference. To desire a thing is not always to will that it shall be so, either with us or with God. Anybody can see that. God desires "all men to be saved and come to the knowledge of the truth." But he has not willed or determined that all men shall be saved. There is no question in Brother Wesson's mind about that, but there has evidently been a confusion in his mind about the words. President Wilson did not wish to go to war, but he did will to go to war. Many of us hate war, but we approve the President's decision. God willed, determined to effectually call some of his infinite grace into eternal life through Jesus Christ. But God is not the cause of anybody's being lost. That is their own act and the consequence of their own choice. Election has nothing to do with them. God simply decrees to let them have their own way, and it is done. We are not set for the defense of any confession of faith, but to find out what is taught in the book and bring men to the acceptance of it. Anybody who makes the distinction between God's causing a thing and permitting it or between desiring and determining it will avoid confusion.

Billy Sunday is preaching in New York City for three months. During that time The New York American will print his sermons daily. The regular subscription to the daily American (exclusive of Sunday, which is not a part of our arrangement) is \$1.50. We are ready to furnish to all subscribers of the Record, old and new, this enterprising New York daily, with these special accounts of the great evangelistic movement, for \$1.00 addition to their annual renewal or their new subscription for a year. The newspaper, of course, is abreast of all the news of the world in the meantime, and the subscriber would get the benefit of this as well. All that needs to be done is to send to us, if you owe for the Record for a year, \$1.00 in addition to the \$2.00 due us, and we will have the paper immediately forwarded to you. To those who are not subscribers the same offer is open. Let them send us \$3.00 and they will receive the Baptist Record for a year and the Billy Sunday edition of the New York American, during the period of the meetings, which are to last about three months. Address The Baptist Record, Jackson, Miss.

#### TO THE BAPTISTS OF MISSISSIPPI WHO HAVE MONEY.

To you I make this appeal in behalf of home and foreign missions. I know that you can, if you will, save the day for home and foreign missions as far as Mississippi is concerned. Now I ask you to give not so much for the cause of missions as for the sake of Him who saved your souls.

I know that many of you have money in the bank; you know and I know that if you would do what you can, every dollar of it would be in the hands of our secretary by April 30. I do not say to give until it hurts, for it might hurt to give a very small sum. Now you Baptists that know that you have been born of the Spirit, give, and give liberally, and once more have the joys of salvation restored unto you. I believe that every man and woman that is a Christian and is informed, believes in missions. The man or woman that has not the money nor can get it can not give it; we are looking to those who have it.

We may be to blame for not having the money now, but it will not release you that have it from doing your duty.

I leave it with you and your God. Praying that He will put it into your hearts to do all you ought to do, and do it now,

Your brother in Christ,  
S. MORRIS.

Florence, Miss.

"The Road to Understanding" is the title of a new book by Eleanor H. Porter, who wrote "Pollyanna" and "Just David." Price, \$1.40 from The Baptist Record Book Store, Jackson, Miss.

The Pelahatchie church used their new building for the first time last Sunday, having the Sunday School in it. The house is nearing completion, and the new pews will be in in about thirty days.



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The books will close on Tuesday, May 1.

Those who want to go to the Southern Baptist Convention as delegates will please write for credential cards unless they have been elected by their association. First come, first served.

Some reports coming into the office sound good. May this kind keep coming in until our receipts pass last year's mark. If we fall behind, remember brethren, we have no one to blame for it but ourselves.

At this writing, Saturday, April 21st, we have received for Foreign Missions \$15,133.93, and for Home Missions \$9,020.46, making a total of \$24,154.39. This is \$35,845.61 short of our apportionment. In the next ten days we will have to receive \$16,866.07 for Foreign Missions and \$15,979.54 for Home Missions. We can easily do this, but will we? The issue is in the hands of the pastors.

### A GREAT ROUND-UP FOR MISSIONS.

We have one more Sunday before the close of the Convention year. Let us make that a great day for missions. There are in Mississippi just about six hundred pastors actively engaged in the work. Taking it for granted that we will receive \$20,000.00 up to next Saturday, this would leave about \$18,000.00 to be raised on the fifth Sunday. Dividing this among the 600 pastors who will hold services on that date we would have an average of \$30.00 per pastor. There are at least one hundred pastors who can and ought to raise three times that much, one hundred who ought to raise that much, one hundred and fifty who ought to raise half that much, and one hundred and fifty who ought to raise one-fourth that much. If we set ourselves to the task we can do it, and if we do it we are sure of victory. Just a little now over and above what we have already given will put us over the line. Let every one on this Lord's day do his best.

### THE KINGDOM DYNAMIC.

(II Cor. 5:14.)

It is a law of physics that a body at rest will remain at rest unless acted upon by some external force; and a body in motion will forever move in the same straight line unless acted upon by some external force. This is also a law of life. A soul out of Christ will remain out of Christ unless acted upon by the Holy Spirit; and a soul moving in any line of action will continue to move in the same groove unless acted upon by some external force. There may be power for self propulsion in the soul, but the dynamic of direction comes from without. We are only free to choose in certain spheres, but not free to change spheres. The unregenerate man walks, and can only walk, according to the course of this world; the saved man walks in

the freedom of a new life because of a new power planted within him, a power which came from without. Paul points out to us this dynamic in the text.

I. We have here the impelling or constraining power of the kingdom of God pointed. The love of Christ.

This is not our love for Christ, nor is it exactly Christ's love for us though these two are presupposed.

But it is the love of Christ, that is, the kind of love which Christ has. These words are often quoted as meaning that the love which Christians bear to Christ is the supreme motive of the Christian life. This is a motive, but it is not the motive. The constraining power of Christian service is more effective and stable than it would be if it sprang from the fickle and variable affections of men.

Take Christ's love as manifested in his life and analyze it. You will find that it was: (1) redemptive; (2) unselfish; (3) enduring. When we were regenerated—born again—we received the life of Christ by a divine impartation. This new life is of the nature of Christ, and being of his nature it expresses that nature in a love which is just like his love. Hence, what Paul is talking about is not a human affection for Christ, nor is it exactly a divine affection expressed in Christ for us, but it is the Christ-life within us reproducing the Christ-love. That reproduced Christ-life in our hearts is the dynamic to service.

II. We have here the effect of this impelling power upon those who have received it stated—it constraineth them.

These words mean that it compresses us and keeps us irresistibly to one object. It becomes the propelling power of the soul as well as the conserving and directing power.

It is to be kept in mind that this love is: (1) the kind of love Christ has; (2) that it is on the inside of us; (3) that it is a vital, active, formative force.

It was this love that drove Christ to the cross; it was this love that drove Paul across stormy seas and danger infested plains; it was this love that impelled Cary to go to India, Livingston to go to Africa; it was this love that inspired every sacrifice of self ever made for Christ and the world's salvation. If a soul has this love—is truly born again—he cannot sit down and do nothing; the love of Christ in his soul will constrain him.

III. We have the objective towards which this impelling power hurls those who have received it implied—the kingdom work.

This imperative has a two-fold effect: (1) negatively, constraining one not to live for self and selfish ends; (2) positively, to live for Christ and the ends of the kingdom of Christ.

The one into whose life this Christ-love comes—who is really born again—comes into the possession of, or is rather possessed by, an

overmastering power for good. I speak now of the one who yields himself up completely to the Christ-life. It is possible to possess the Christ-love and not yield to its constraining power, but it is not possible to possess that love and not feel its constraining force. Paul yielded to this love and was controlled by it. So should we.

If we yield to this indwelling, impelling force there will be an immediate and positive reaction in our lives. The love of Christ will constrain us (1) to live a blameless life; (2) to show forth Christ in our characters; (3) to submit to Christ in all things; (4) to cherish a deep love for Christ; (5) to seek to extend the kingdom of Christ throughout the whole world; (6) to stand for the brotherhood of Christ and the things which evidently make for the coming of his kingdom.

### PAST DUE OBLIGATIONS.

When you put on the budget plan in your church you necessarily schedule your future task. You do not list in your budget schedule any past due obligations. All such matters must be wiped off the slate, so that the systematic giving through the budget plan will only have to care for future needs. For this reason if your church is now adopting the budget plan, or has just recently done so, it would be fatal to our home and foreign mission interests if you should ignore the accumulated obligation of your church to these important objects. We must not let any of our great causes suffer as we pass from the old method of periodic collections for these causes into the method of systematic support contemplated in our budget plan.

As superintendent of the budget work, I want to urge upon our pastors and churches the importance of passing through the transition period from the old way into the new way without loss or hindrance to our great mission work. Let us discharge all past due obligations. Let us think of the present crisis in our home and foreign mission work in the light of what we are now due these causes. If our just apportionment has not been met we should meet it. We should adopt the budget plan by all means, but we should adopt it with clean hands and a clear conscience.

Please give this your immediate attention. The time is short. The need is great. The call is urgent.

N. T. TULL.

### CONVENTION HOME MISSION STUDY CLASS.

A mission study class in Home Missions will be conducted under the auspices of the Home Mission Board each morning during the convention at New Orleans in the Coliseum Baptist church, a few blocks away from the convention hall. The classes will be held at 8:15 each morning beginning Wednesday morning. Our new book, Country Church in the South, will be taught by the author, Dr. Masters, and half an hour of the time will be given daily to practical addresses on Enlistment Work by experts from different sections of the South.

All men and women who are interested in the great Country Church problem are cordially invited to attend these classes, especial-



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T. TULL.

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#### CLARK COLLEGE NOTES.

##### A Visit From the Budget Man.

It was our privilege to have with us for a few days last week Mr. N. T. Tull, known as the Budget Man. I speak of him as Mister instead of Brother, lest some may think he is a preacher. He was until recently a bank cashier, and also treasurer of the Brookhaven Baptist Church. He has been appointed by the Convention Board to go over the state and discuss Church and Kingdom Finances. This is a hard but worthy task and Tull is giving himself to the work with an energy and skill that will count.

His talks have the clearness and force of a real business man. He ought to be used in every place that he can reach. We presume to suggest that he be given at least one good hour, and if possible, more at each of our encampments. Then see that he has a good hour at the associations this fall. He digs deep and sows good seed, so we may look for a good harvest.

##### Other Notes.

When you read this it will be just one week from commencement. We hope to graduate this year twelve young ladies and gentlemen. They have done good work during the session and we feel sure they will go out to make themselves felt in other schools or in the different walks of life.

Rev. H. B. Gunter, of Louisville, is to preach the commencement sermon, while Prof. D. M. Nelson, of Mississippi College, is to deliver the baccalaureate address.

We are planning for an alumni banquet and we hope to have a large number of the graduates and former students of the college with us during the commencement exercises.

Mr. J. M. Evans has been selected to represent the college at the Crystal Springs Chautauqua this summer. He won first place in the debate at A. and M. College recently and we are expecting him to win laurels in the inter-collegiate oratorical contest.

BRYAN SIMMINS.

#### SOME QUESTIONS ABOUT ELECTION.

Dear Brother Editor:—

Some of the brethren have been asking you some close questions about election, and you have answered them plainly from the viewpoint of Calvinism. I want to ask a few questions, wholly for information, and hope that you may answer them kindly for me. I base my questions on Ephesians 1:5-11, as Calvinists interpret those texts. In Eph. 1:11 it is said that God worketh all things after the counsel of His own will. I believe that statement with all my heart, as I do all other scriptures, but do not accept Calvin's interpretation of it. You know that the words translated "will" in this text, and in 1 Tim. 2:4, mean to wish, to desire, to will, etc.

Now granting that the Calvinistic theory, which is in substance the theory you have been advocating is correct; and therefore

holding that God did, before the world was, choose or pick out, of all mankind to be, the ones He wanted to save; and left out of that gracious choice all of the rest of mankind to be, must we not conclude, since He "worketh all things after the counsel of His own will," that He did that simply because He wanted it to be that way? Such is my conclusion. Am I correct? If that is correct, and if Calvin's interpretation is right, did not God leave out of His choice to salvation all of those who were left out just because He wanted to leave them out? 3. Was not leaving them out of His elect number just as much an act of His will and choice as the election of the chosen ones? It is certain that man could have had nothing to do with that choice, nor with the failure to choose, because man did not yet exist, and that statement that God "worketh all things after the counsel of His own will," settles it that non-existent man had nothing to do with that choosing and leaving. 4. Granting, then, that Calvin's theory is correct, and that God did of His own will choose definitely and unchangeably all whom He wanted as His elect, before the world was, and did arrange the means for bringing them to Himself, all because He wanted to; and that He did not choose the others, who should come into the world, does that not make the damnation of the non-elect to be the result of the direct act of God's will, just as much as the salvation of the elect? 5. If God left them out of the number whom He chose to save, away back before the world was made, was it not His will that they should be left out? 6. If so, was it not then God's will before man was made, that all of the non-elect should be damned? 7. If that was God's will before time was, is it still His will? 8. If you say yes, will you please explain 1 Tim. 2:4? God does not change. Calvinism says that God chose all of those whom he will save before the world was and left the others out of that holy choice. To be exact; the Confession of Faith says: "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others are foreordained to everlasting death. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished." See pages 27, 28. 9. Granting that position to be correct, was not the damnation of the non-elect according to the determinate purpose and will of God before the world was? 10. If that is true, and the non-elect were, by God's own choice, doomed before they existed, and their condition cannot be changed, are they or God responsible for their condition and damnation? 11. In the light of this theory, if they are responsible on what ground does their responsibility rest?

Will you please publish this in The Baptist Record, and kindly answer the questions asked? I seek light. Calvinism has always been a perfect nightmare to me. If God, before ever man was made, definitely chose some to salvation and left others out of His gracious choice, fore-doomed to hell, He certainly did it because He wanted it thus. How,

then, could He afterwards say that He loved the world, and would have all men to be saved, and tell the truth?

Sincerely yours,

E. L. WESSON.

#### A YOUNG HINDU'S CONFESSION.

Some time ago I was visiting a large college in Ceylon, and arrived there on a Saturday near the end of the school year. The missionary with whom I was staying told me that the previous evening, at the final meeting of their Debating Society, when they were saying farewell to a number of their members who were going down after the examinations, a young man present asked leave to make a confession. He belonged to a leading Hindu family and was known as one of the strongest men in the college.

"I entered this college," he said, "five years ago, with a determination to frustrate the efforts of the missionaries who were, I was convinced, attempting to denationalize the students by drawing them away from their religion. For two years I continued to oppose in every way I knew the Christian teaching. But I found it hard work, for I could not defend Hinduism with any show of fairness. I would not believe, however, that Christianity was right, so I became an agnostic. The old had gone, and the new I would not have. I seemed enveloped in darkness.

"But, gradually," he continued, "a light began to shine upon me, and I want to tell my comrades here, that I am now a Christian. Jesus Christ is my Saviour, and I shall make my public confession next week, as soon as the examinations are over. I am quite aware of the results that will follow. I know I shall be cast out by my relatives and my friends, and that I shall no longer have even a home to go to; and it is a heart-breaking sorrow to think that my widowed mother will never look upon my face again. It is the remembrance of her that has kept me back for some time, but I cannot wait longer. I am a Christian, and the only right thing for me to do is openly confess it.

"And I want to tell you, my friends, that I am convinced you will never find the truth by your arguing. I have been just where many of you are, and I know that your chief difficulty is regarding the deity of Christ, but certainly will never come to you in argument. You will never understand the deity of Christ until you accept him as your Saviour."

The next day as the missionary was showing me over the college Sunday-school he said, "Come and see my own class. It is a class of seniors who are all Hindus; but among them is —, of whom I told you yesterday. He has shown the keenest interest for a long time and never misses.

As we came to the class, his eye glanced over the members to find the man, but he was not there. With a momentary tinge of disappointment, he asked how it was that — was absent?

"Oh, sir," came the ready reply, "he has taken his place this afternoon among the band who go to hold Sunday-schools among the village children!"

The new life was already expressing itself in service.—E. A. Annett in S. S. Times.



**Mississippi Woman's Missionary Union Page**

MISS M. M. LACKEY, Editor. Jackson  
 MISS FANNIE TRAYLOR, Auxiliary Leader. Jackson  
 MISS MARY RATLIFF, College Correspondent, Raymond  
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford  
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg  
 MRS. B. E. KENT, Personal Service Leader, Forest  
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson

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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.

All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

The last issue of the Record before the books close. Have you seen to it that your report has been sent in?

The inscription on the corner stone of our W. M. U. building is: Our Daughters as Cornerstones Hewn After the Fashion of a Palace.—Psalm 144:12.

Miss Lackey or Miss Traylor will one be at the First Methodist Church in New Orleans Wednesday afternoon, May 15th, and Thursday morning early, for the purpose of giving out to delegates the credential cards. The list of delegates will be given in next week's issue of the Record.

As we go to press we are still over \$8,000 behind with our apportionments. This makes us shudder, for we have only ten days remaining in which to hear from the societies. But we have not lost faith in our God or our sisters; we still hope to meet that which we are well able to meet even in times like these.

**The Southern Baptist Convention Again.**

The convention is so near us this time that many should attend. Your secretary trusts that nearly every society in the state will have a representative there.

The fact that we can have only twenty-five delegates should not deter any of us from going if it is possible for us to make the trip. I wonder how many of our associations are planning to send their superintendents? How many societies are making it possible for the president or some officer to go?

Somebody writing for Royal Service last year said, "One less fingerie waist for each member would send many a society representative! Sunday dinners without ice cream and cake would do it."

Think about this matter, beloved; and see if you cannot have some one go from your society who will bring back a message worth while.

**W. M. U. Central Association, Take Notice!**

The attention of each society and church in Central Association is called to the program for the Rally Day to be held in the First Church, Jackson, on April 28th.

The rally is placed on Saturday, hoping thereby to have many visitors from other societies. The Y. W. A.'s of First church will be hostesses, and this program is given largely by the auxiliaries.

The program is all to be fine. But special attention is called to the pageant to be given that afternoon by the young ladies of Hillman College Y. W. A. The costuming of each character will prove a most attractive feature, to say nothing of the splendid portraiture of women from many lands.

All who contemplate attending should send names at once to Mrs. W. Q. Sharpe, Manship street, chairman entertainment committee.

W. M. U. Auxiliary program Rally Day Central Association, First Baptist Church, Jackson, Miss.:

**April twenty-eighth, 1917.**

Devotional—Mrs. J. L. Johnson, Sr., Clinton.

Hymn—O Zion Haste.

"Central Association and the Auxiliaries—Miss Mary Bell Key.

"What the Y. W. A. Has Meant to My Church."—Dr. W. A. Borum.

Round Table—

1. Promotion Day.
2. Enlisting Our Young People, Difficulties.

(a) Y. W. A.

(b) G. A.

(c) R. A.

(d) Sunbeams.

3. Duty of W. M. S. to Auxiliaries.

4. Does the B. Y. P. U. Take the Place of the Y. W. A.

**Noon Hour.**

"Why I Am a Sunbeam": (Demonstration by a Sunbeam Band.)

Indian Program—(Demonstration by R. A. Band.)

A Training School Playlet—Given by G. A.'s of Terry.

A Missionary Pageant—By Hillman College Y. W. A.'s.

**News Item of Special Interest to Blue Mountain Girls.**

Below is an extract from a personal letter from our own Mrs. Janie Lowrey Graves, to the home folks at Blue Mountain. While this item is of special interest to all Blue Mountain girls, I am sure it is of interest to the rest of the state also.

The fact that this Blind Girls' Home is kept going by the Blue Mountain girls, and the great good accomplished by having such a special object of care on a far away field, should prove a great incentive to other girls in other schools to undertake something of like nature.

"You will be surprised to learn that I have added some rooms to the Blind Girls' Home while I am crying 'hard times!' Miss Whilden left some money for the care of the girls she rescued before the Home was opened. Five of them are still in the Home (others out teaching, married or dead). After consulting with others I decided to use a part of the money to make much needed additions to the house, five very small single rooms—one for each girl—an addition to the dining room, and a room for some of the small girls who have been occupying one of the school and work rooms. It is costing a little more than nine hundred dollars, Chinese currency. That will enable us to take

a half dozen more girls without crowding, and there have been a number of applications since I have returned, and we have promised to take three of the most urgent cases. There are now nineteen in the Home. The new rooms are to be furnished in a few days but I will let them dry well before moving the girls into them. They are built of brick, as is the rest of the house. We have found it difficult to manage the younger girls with these older girls—now mature women—mixed in among them. When separated they will work (knit) in their rooms, but teach the younger girls at regular hours. All will have their meals together. I am so glad to be able to make this change—have contemplated it for a long time. This means taking more girls, and that means more money for the support of the Home. I hope God will move the hearts of those who ought to give the money. Trust Him and don't worry about it. I am going to try to do that."

MRS. JANIE L. GRAVES.

The W. M. N.'s of the Bogue Chitto Association held their quarterly rally with the W. M. U. of the Osyka church Friday, April 6th.

It was our good fortune to have with us our Miss Lackey, whose talk along the various lines of our work, the good reports of our unions, with the practical talk of Mrs. Godbold, our efficient superintendent on the "Ragged Edges" of our Union, made a program of interest and profit to all present.

This, with the cordial welcome extended us by the Osyka Union, the sumptuous luncheon at noon and car ride in the afternoon tendered by them made this a day to be remembered.

We were favored with several songs sung so sweetly by the little Misses Varnado, whose lovely voices fell like a benediction on every heart.

MRS. JOE KIRCHNER.

Summit, Miss., April 9, 1917.

**AN IMPORTANT NOTICE.**

The delegates and visitors of the S. B. C. May 16th to 21st, inclusive, are requested to write immediately for reservations so that the assignment committee may procure for you without delay such rooms as you desire. It is also important that you agree to more than one delegate in one room, as we anticipate a large number of delegates and visitors.

You are also advised to go to the Grunewald Hotel immediately on your arrival to the city, at which place the assignment committee will assign you to your respective hotel or boarding house in case you have not made reservation.

Please give this matter immediate attention and oblige,

Yours truly,

C. A. RAMSEY, Secretary.

The war dispatches from Palestine have a decidedly Old Testament sound. The fighting lines of the British and Turks extend from Gaza to Beersheba. Jerusalem is the next point of attack and defense.



## A CHRISTIAN SOLDIER.

A Christian life is a cross bearing life. A Christian life is a Godly life. It is a life lived just like our blessed Lord lived while here on earth. It is a life planned by Him. It is his way, and there is no other way to live a Christian just like he planned while He was here on earth. Yet it is a cross-bearing life. Yes if we do God's will, and if we do just what He tells us in His book, in so many places, that every one that does God's will, and pleases our Lord, we must bear our cross alone, for there is no one on earth that can bear it for us. And when our cross gets too heavy for us to bear, He says that He will come in His way and bear it for us.

Let me picture just what I think our Lord meant by following Him. In His word we read where our Lord was going along one day and He saw a man over on the other side of the river mending his net with his brothers and father. And our Lord called him by name, and said follow me, and he followed Him. And He saw Mathew sitting at the receipt of custom, and He called him and he followed Him.

Let me picture you this picture just like our Lord pictured it in His book. He says in His book there are only two ways, the right way and the wrong way. He tells us that there are two sides in this life. The right side and the left side. The right side is our Lord's side, and the left side is the devil's side. And He tells us that there are two roads. One road is narrow and straight, and it goes the straight way. This is the road that a cross bearing Christian must travel. And the left road is a broad road, and it goes down at every point, and it is, a wide and crooked road, and many go this road. Let me picture these two roads. I first make a straight line, and this line we will call the Lord's line. On the right side of this line our Lord has put his commandment, and all along this side He has all of His children, His churches, schools, orphans' homes, hospitals, and all other work that is carried on in His name. And the left side the devil has all of his works, all along the way at every point of the road.

Now if we ever see Jesus we must meet Him right at the end of this line, on the right side at Jesus' feet. We must meet Him just like he wants us to. If we meet Him, and accept His way, which we must do if we ever see Jesus, we must accept His way. And when we meet Jesus and go into a contract with Him, we accept His way, His plan, and He accepts us, and then He takes our name, and writes it in a book, a book of all books, and He seals our names against that day. And our names stay just where He puts them until our time is done on this earth until we cross the Great Beyond.

When we accept Him He says to us, follow Me, and He expects us to follow Him. He left us a book here to show us how to follow Him. Some of us follow Him for a while, right close up to Him, some of us go to church, we do our duty in every way, we pay our part in all of His works, we meet our church on the day the church meets, and there is not a member in the church more willing to do any more than we are. When

we go out on our duty as a law-abiding citizen to live and work for our Master. For a while we can hear our Master call, but just as soon as we begin to look over on the left side, the Lord's voice gets further away. And if we keep looking to the left, it won't be long before we cross the line of God's commandments, and then we go down to the crooked road, join the devil's side, and then we can not hear our Master call at all. When we get old and grow tired of a life like this, and we want to hear our Savior call one more time in our life, what will we do? We must come back where we crossed the line, right at Jesus' feet, and be willing to get on the right side, and work with God's people, be willing to do His way. And we must know that we must bear our cross by ourselves, for there is no one that can help us but Jesus.

The right side of this line is a dynamo of love that connects us with God. This line is connected with all of God's people, and all that are trying to walk the straight road. This line is connected with the river of Jordan, where all of God's people are willing to please our Master, and are trying to do His will. We must keep just as close on the right side as we can. We must let Him lead us, and if we read His book, and study His word like He wants His children to do, we will be willing to let Him lead us in all things.

This right side is a hard road to travel. It is a road that you must love to travel. It is a road that you must put self behind you. It is a road you must not look at other brother's faults. It is a road you must love your brother as yourself. Ever since the first day that I accepted my Lord as my Savior, and have taken Him for my guide, I had the devil to fight. The devil is always with you, he makes you think things that we ought not to think. He tells us to look his way, and have a big time. He puts doubts in our minds, he leads us across this line of God, and leads us down to the big riad, the big highway. How and when are we coming back to God's side? God still stands and calls, but we cannot hear Him call at all. Sometimes he calls in different ways. Sometimes He calls by sending a cyclone and sweeps our home away. Then again He calls by coming in our home and takes the one that you love most here on earth. Then if we don't hear Him Calling? Sometimes He puts us on a bed with fever. What do we do now. We draw right close up to Him. But when we get to the edge of the Great Beyond who will help us over on the other side. Our friends on the left side cannot help us. Our friends on the right side cannot help us. Let us go back to the contract that we made way back down the straight road when just a boy, with our Lord and Master. What about this contract now? is it any good now? It has been so long since it was made, and I have not kept my word, and so little that I have done for my Lord and Master. I don't know now whether this contract will hold good at this late date. Let us go back to God's book. He tells us that if we will accept Him as our Lord and Master, that He will take our name and write it in His book

and seal it against that day, and when our time comes for us to cross the Great Beyond, that He will come and carry us to His home on high, where we can live with Him forever. But when I cross over and meet my Savior, what will I carry with me, how full will be my hands, how many sheaves will I hold in my hands. Will they be full of golden deeds, or will they be full of nothing but leaves?

Oh! what will become of my works? Oh! what about my rewards? How many rewards will I have? I will have just what our Lord tells us that we will have. That our cup will be full, we will just get in the Great City empty handed.

E. S. SPROLES.

Durant, Miss.

Evangelist T. O. Reese, of the Home Board, and Singer P. S. Rowland recently assisted Pastor E. W. Hagood, Greensboro, Ala., in a fine meeting. The attendance was large and the interest great. The church on the closing night of the meeting raised a nice purse to pay the pastor's way to the convention in New Orleans.

It is well for us to be thinking about some matters which must be considered at the convention meeting in New Orleans in May. The Corresponding Secretary of the Sunday School Board is to be elected; also the new President of the Convention itself, since Dr. Lansing Burrows closes his term of three years. The report of the Committee on Consolidation of the Boards is to be given full consideration. The Convention will be asked to outline a more comprehensive program looking to the proper care of aged and disabled ministers. The Committee on the Order of Business will no doubt set apart a good hour for the work of the Education Commission. The denominational papers, if we mistake not, will not be overlooked as has been frequently the case in other conventions. These are some of the questions, in addition to the usual reports and discussions, which will make the coming Convention a very significant meeting.—Ex.

The reference to a growing spirit of democracy among Methodists made in The Record recently seems to have touched a sympathetic chord in the hearts of some of the brethren in that church. They do not agree with Bishop Candler that there is no room for democracy in religion. The love of freedom is as strong in many of them, both preachers and laymen, as in other folks. But they believe in the freedom that comes to all alike, the little churches as well as the big churches, the preachers in the country and small towns as well as in the big towns. Two instances in the larger towns of the State have recently shown that the churches would not accept a preacher without being consulted. The other preachers and other churches are wondering why they should not have a voice in the matter, too, and why laymen should not have a word to say as to what preachers shall be assigned to churches. Politics and family connections have had too much to do with appointments. We wish for these brethren who believe in larger liberty all possible realization of it and the fullness of the blessing of the Spirit, for where the Spirit of the Lord is there is liberty.



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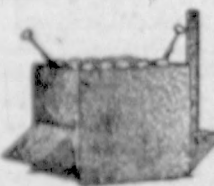
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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

## VISIT TO AN OLD INDIAN PREACHER.

(Robert Hamilton, Missionary to Oklahoma Indian Schools, Shawnee, Okla.)

On one of my visits to the Collins Institute, a Chickasaw Indian school, I decided to look up an old Indian church some two miles south of the school.

The superintendent offered me his team and driver, but it was a fine warm day in the early spring and I preferred to go alone and walk. Armed with a camera, I struck out through the woods.

The farmers were plowing in the fields, and the women were working their gardens; the redbuds and dogwood were in full bloom, and a few wild flowers were opening.

My path led me through a doorway where a white woman was sitting in the door playing a melodeon and singing a gospel hymn.

I asked her where the church was located, and she answered that at the school house about two miles away the "Holiness folks hold out."

I told her that I was a Baptist preacher, but as that did not seem to impress her, I judged that she was a Methodist. I then asked if there was not a church south of there. She answered, "Yes, an Indian church, but no white people go there."

I continued my tramp and soon came upon a little cemetery with the queer little houses built over the graves, an old Indian man sitting with bowed head in the midst of the graves.

As he gave no heed to my approach, I contented myself with a "snap" at the solemn picture and continued my journey.

I soon came in sight of the brave little unpainted church with its arbor, cook-house and other accessories, in a fine grove of post-oak trees.

The door being open, I went in and knelt by the plain little wooden pulpit and prayed that God might bless the brave little band of humble Christians who worship there, and thought how dear to the heart of Jesus must be their humble service.

I found on the floor a copy of the minutes of their association which was illuminating. I discovered that each one of the benevolences had been contributed to by this little church, though the amounts were small. They also reported a Woman's Missionary Society with fifteen members, had held five meetings, and had contributed to all objects.

After looking about and securing a picture of the buildings, I took a path across a pasture toward a log house surrounded by a peach orchard in full bloom. On the way I met an old Indian carrying an ax. I introduced myself and tried to make as good an impression as I could.

He listened to what I had to say, then said, "Do you know Brother Rounds?" I assured him that I did know Rounds, Washburn, and Stalcup. He evidently was convinced that my brand of theology was not far wrong, for he then threw down his ax and invited me over to his house.

He told me a very interesting story of his life and labors. He is

77 years old, was baptized by Brother Murrow in one of his meetings at Old Stonewall, many years ago. Not long after his baptism he was licensed to preach, and, their associational missionary having recently died, he was selected to fill out the remaining six months. Then at the end of the year he was re-appointed at a salary of \$1.00 per month. During the year he had conversions, but not having been ordained, he was obliged to find some one to do the baptizing for him. This was inconvenient. Besides he felt that the church ought to be thoughtful enough to call for his ordination. At the end of the year he gave up the work, and, without giving any reason, quit preaching.

Years went by and he was unhappy. One night while recovering from a spell of sickness, he had a dream. An old Chickasaw preacher named Brown had died over near Stonewall and the following night came and stood near his bed. There presently appeared a long ladder about eight feet wide and reaching quite out of sight. On it appeared a company of beautiful angels, whom Brother Brown assured him had come to take him up on high, but that if he preferred to remain and preach a while longer, he could do so.

He thought of the many of his people who were yet unsaved and said he would rather preach a while longer.

The vision then vanished and when he was well he told it to the church and they called a council and ordained him. Then followed a long story of successes and failures, of faithfulness and unfaithfulness of the little band who worship yonder in the little church on the hill, over which he has presided so long. In such discourse the afternoon lengthened into twilight.

We knelt together there in his dark little room and with his long bony hand in mine we prayed that our God might bless and comfort him and all his spiritual children. As I bade him goodbye and promised to meet with his little church at their conference meeting in May, and turned my steps toward the school buildings, I thought how little we who sit in our cushioned pews, the mellow light flooding our sanctuary through art windows, and listen to the poetry of carefully prepared sermons, appreciate the efforts of the brave little bands of Indian brethren who under great difficulties maintain their humble worship throughout these hills and valleys.

"Look here," cried the irate farmer, rushing into the country store, "I wish you'd be more careful how you chuck things over this counter. You gave me perfume yesterday instead of liniment, and I'd put it on the blessed cow 'fore I knowed." "I hope it hasn't done her any harm," said the storekeeper in a mollifying tone. "Harm!" snapped the farmer. "That 'ere cow won't eat now nor allow herself to be milked. The only thing she does is to sigh the whole day long and go and look at her reflection in the pond."



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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION



## WEST POINT.

I do think it is a shame that we have all been so quiet about our new pastor, Rev. E. J. Caswell, and have not written a word to The Record about him. Can only excuse it because we are all so completely carried away with him. We all feel that the long wait was well worth while, since at last we secured a man who so admirably fills the place. He is quite a young man and unmarried. He preaches to a full house both morning and evening every Sunday, and always to a good sprinkling of folks of other denominations, with whom he is almost as popular as with the members of his own flock. There have been nine additions to the church since he has been here—three for baptism. The prayer meetings and Sunday School are full of interest and enthusiasm, and every other department of the church is wide awake and growing. The members of the study class, studying the Normal Manual, are working hard for the diplomas. A large per cent of the class made a grade of 100 on examination after completing first division a short time ago. Mr. Byrd and Mr. Holcomb are to hold an institute here in September, when it is hoped the members of the study class will receive diplomas, and take up the next text-book.

A MEMBER.

## A GREAT MEETING AT LYON.

Last night closed one of the best meetings in the history of the Lyon church. Rev. H. M. King did the preaching and Robert L. Cooper led the singing. Brother King is in a class all to himself. He is a man with a message from God. He preaches the old, old story with great power. He helps Christian

people to get a vision of God and their duty in a wonderful way. This is the seventh meeting he has helped me in and I have never had any man who has stirred and helped my people as King has. Last night at the closing service a great victory was won. Two of the strongest men in this country surrendered their lives to Christ and united with our church for baptism. They will add much to the strength of the Lyon church. Another good man and his wife joined by letter. Six additions altogether. The singing was as good as I ever heard. Robert Cooper knows the Lord and knows how to sing and how to get the people to sing. He has an unusually sweet voice and has it well trained. His address is Aberdeen, Miss. King and Cooper make a great team, and any church is fortunate to be blessed with their services. The Lyon church has been greatly strengthened by this meeting and the outlook is very bright for the future. Fraternally,

W. S. ALLEN.

## PROGRAM

of the Jefferson Davis County Baptist Sunday School Convention and Home Coming for the Celebration of the 100th Anniversary of Bethany Church, April 28th and 29th.

## Saturday.

- 9:00 to 9:30—Devotional Exercises by J. O. Sutton.  
 9:30 to 10:30—Rise and Progress of the Modern Sunday School, by C. V. Sutton.  
 10:20 to 11:10—How the Sunday School Helps the Church, by Solan Walker. General discussion.  
 11:10 to 12—The Superintendent and His Qualifications, by J. H. Johnson.  
 1:30 to 2:15—How to Enlist Men and Women in the Sunday School, by E. C. Buckley. General discussion.  
 2:15 to 3—Primary Work in the Sunday School, by Miss Mary Izzard.  
 3 to 3:45—The Boy and How to Enlist Him in the Sunday School, by Fred Bass.  
 3:45 to 4:30—The Teacher, His Qualifications and Responsibilities, by Luther Burkett.

## Sunday.

- 9 to 9:30—Devotional Exercises, by A. H. Dale.  
 9:30 to 10:20—Round Table Talks on the Sunday School Work, led by T. J. Moore.  
 10:20 to 11:20—History of Bethany Church, by Leon Tyrone.  
 11:10 to 12—Pastors of Bethany Church, by C. H. Mize.  
 1:30 to 2:30—One Hundred Years of Baptist Progress in South Mississippi, by J. P. Williams.  
 2:30 to 3—Possibilities and Opportunities of Bethany Church, by J. C. Buckley.  
 3 to 3:30—Past and Present Membership of Bethany Church, by J. E. Barnett and S. C. Tamps. Dinner on the ground; everybody invited.

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Portion of a letter to L. E. Hall, Hattiesburg, Miss., from a brother in Kansas:

"Dear Brother:—I have just read your booklet, 'Signs of the Times.' I am not a Methodist, but I feel like shouting all the way to Mississippi. You have told the truth. Send me one hundred copies."

Since the above was received, the following has come to hand from the same brother:

"Dear Brother Hall:—The booklets you sent me went like snow in a July sun. I must have them in my work. Send me 1,000 copies as soon as possible."

These three sermons on "The Signs of the Times" can be had by sending 17 cents in stamps, or coin, to L. E. Hall, Hattiesburg, Miss.

### B. Y. P. U. STUDY COURSE.

The first of April a study course was held at Poplarville Baptist Church by W. E. Holcomb. Each night was divided into two periods, for studying and during recess lunch was served.

New members were added to the Senior B. Y. P. U. and a Junior B. Y. P. U. was organized.

All the young people seemed to take a great interest in the study course.

The Senior B. Y. P. U. is now a one B. Y. P. U.

MISS EVA MAYE FORD.

Corresponding Secretary.  
Poplarville, Miss.

### ADDIE ELIZABETH WEBB.

Sunday morning, March 18th, 1917, Addie Elizabeth Webb, aged one year, six months, twenty days.

During her short life she had to suffer a great deal, but was sweet and patient through it all.

Dear sorrowing ones remember God has taken little Elizabeth home to Heaven and let us all try to meet her there.

MRS. L. J. RALTER.

### PERSONAL SERVICE—WHAT IT IS AND WHAT IT DOES.

Perhaps I received my first real atmosphere of Personal Service in a city in Florida where I spent two winters and one summer.

In many places I have helped with work of that nature and aim, but not until I worked with those Florida women did I receive the true perspective. There were twenty-five names enrolled in the Circle and about ten average attendance. (But that Ten.)

Each lady was asked to realize that her duty to mother earth (the great beautiful world that God made and gave to mankind so pure and fair and perfect) was to make the little bit of earth over which she had jurisdiction as lovely, as clean, as attractive as possible, that all who passed her way might get cheer, uplift and adoration for the existence of the world. Friday was "Service Day" and all along our avenue women with brooms, hoes, spades, shovels, seeds and fertilizer and all things needed in flower yards, including sun hats and gloves were out and as busy as bees, with all attention directed to making beauty for all who might see.

Each Thursday they met at the home of a member, taking names in alphabetical order, and in center of each reception room was a table and there sat the secretary with pencil and paper and each lady entered a slip was handed the secretary—each slip contained twelve entries or items—visits to sick—visits to strangers—visits to shut-ins—meals given—garments given—money given—hospital—names of strangers handed to pastor—books loaned—magazines given—prayer services held—Bibles distributed.

The secretary copied on her book to make general report to Central W. M. U. A member from the Circle was appointed by leader to meet with members from other circles at church Saturday afternoon and arrange flowers for Sunday—and those flowers! I cannot put into words all the beauty of them. I have heard many tourists say they would return to Florida the next winter to attend church and worship with the flowers—the very atmosphere was full of beauty and fragrance and charm and freshness and purity and sweetness. Monday morning the pastors car with four ladies took the flowers from the church and carried them to shut-ins and sick ones whose names had been handed in to chairman of committee.

There were so many flowers all the time! The ladies always had plenty to leave a few in each home where some one had not been able to attend service. One lady who had not been to church in years said one morning, "I long for a sermon and choir music, I will get courage some day, perhaps, to ask our busy pastor to come with his choir and soloist and hold a service here in my room, but each Monday when these flowers come, I feel that they have heard the service in the dear church and can tell me about it in a way no words could, and I look for them so eagerly and joyously."

One little helpless girl said: "Monday is my dear day 'cause ladies

come and bring pretty flowers and make me happy."

An old white haired man—blind—said: "Have my flowers come! Let me have them in my hands, close to my face—God only knows what they bring to me and tell me."

Negroes in the cells at the jail stretch eager hands and hold them so tenderly! "Thank you, Missis, thank you, thank you."

Flowers! God's beautiful, fragrant messengers; hard hearts soften, bleared eyes brighten, reckless minds repent, bitter spirits grow sweet, eyes fill with tears when they reach; send them, send, and through their power reach and win and save.

The ladies of the Circles had made a canvass of business district and knew each boy and girl employed in the city and knew in a way to reach. These girls were called after supper and invited to homes for social evenings, were carried out in automobiles and were invited to prayer meetings and choir practice and to church and Sunday school.

One lady with a large car went for several each Sunday. Sunday afternoon in the beautiful park a splendid orchestra gave a sacred concert and the stranger, girls and boys were invited and cordially treated.

Sunday afternoon is, perhaps, the loneliest time for the boy or girl in a strange city, and if there is a park with music they can go there, and it is far better than car rides with strangers or sitting in parlors or moping in a boarding house.

I heard a young business woman say she felt more need of music and of out doors on Sunday afternoon than of a sermon in a church, as she needed the outdoors. In one city where I lived awhile there was a sermon in a park every Sunday afternoon at three or four o'clock, and this did lots of real good as it reached the working people who really needed out doors almost as much as they needed a sermon. You know, people, God is everywhere.

The women were trying to secure a house where working girls could board, place a competent woman in charge, and have a large, sunny room with a piano and graphophone, flowers, etc., etc., where girls could have callers and entertain and spend social times pleasantly.

I do not know if they secured this place, as I left before they had carried out this plan.

The Circles helped with hospital work, caring for charity patients. The matron of hospital had instructions to report needs of three patients to circle members each month. This hospital work grew out of new hos-

pital having been built in city and ladies helping to furnish rooms or wards, and the circle became interested in the first patient placed in the room and so this interest led to getting in touch with other patients.

Bibles were placed in jails, depots and on counters down town, and literature distributed wherever it could be placed.

The state chairman lived near the apartment house where we had apartments and she had courage, executive ability, education, zeal, brain capacity, perspective, love, consecration, enthusiasm, leadership, responsiveness, appreciation (have I exhausted all the epithets of praise?)

A few verses of scripture were observed as a part of the work:

"Love thy neighbor as thyself."

"Judge not."

"Do unto others as you would that others should do to you."

"But speak thou the things which become sound doctrine."

"To be discreet, chaste, keepers at home, good, obedient, to their own husbands."

"Unto the pure all things are pure."

"Set your affections on things above."

"And whatsoever you do, do it heartily unto the Lord and not unto men."

"I can do all things through Christ which strengtheneth me."

"Pray without ceasing."

TESSA W. RODDEY.

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Adv.

A young woman entered a book store in Chicago and asked the aid of the clerk in selecting suitable reading. She especially desired some native American fiction, she said.

"Why not try Allen's Kentucky Cardinal?" said the salesman, taking a copy of the book off the shelf. "That's a very popular book."

"No; I don't think I care for those theological stories," said the lady.

"But this cardinal was a bird!"

"I am not interested in the scandals of his private life," replied the young woman; and out she walked.

## Mississippi Woman's College

Hattiesburg, Mississippi

The enrollment has reached 304. We were praying and striving for 300 this session. Room fees for next session are already coming in. Send \$10.00 and secure a room now. We will take \$80 worth of canned goods on a session's expenses if you write at once.

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## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

### MRS. THEODOSIA MILLER LEWIS.

On Tuesday Evening, April 3, 1917 just at twilight, the body of Mrs. Theodosia Miller Lewis was quietly and tenderly lowered into mother earth at the Hazlehurst cemetery in the presence of a large number of sorrowing friends and loved ones. It was a very solemn hour and yet a very beautiful hour—an hour when our hearts were sad, but also an hour when our faith and hope were triumphant—an hour when we heard Jesus say: "She is not here, she has risen." The Hillman College girls, dressed in white, and each holding a wreath of beautiful flowers as they stood about the grave, together with the many other friends, presented a scene that was nothing short of heavenly.

Mrs. Lewis was born August 29, 1859, died April 2, 1917. She united with the Baptist Church early in life in which church she has lived happily and usefully until her home going. In 1886 she was married to Mr. W. L. Lewis to which union two children were born—Will and Margaret, who are still living. She graduated from Hillman College under Dr. Walter Hillman, and from 1905 to the time she departed to be with Jesus she has taught continuously in this school. She was a great and good woman. Her mind was finely trained, her heart was truly redeemed, and her body thoroughly developed. She had a striking personality and an unusually strong character. She was held in the highest esteem by every citizen of our community, and was compassionately loved by every pupil who knew her, and by all who had associated with her. Hillman College never had a better teacher, and the community a more noble woman, and the Clinton Baptist Church a more beautiful and loyal member.

The funeral service was conducted by her pastor from her old home at Hazlehurst, assisted by Drs. Lipsey, Pugh, McComb, Provine, and a choir of fine singers. She leaves three brothers, J. A., W. R., and D. M., and four sisters, Mrs. Kate Freeman, Misses Mary Arcola and Cuba Miller, and two children, Will and Margaret. Her going was sudden. We were not prepared for it. We prayed earnestly, united and almost continuously for her recovery, for we felt that we could not give her up, but in our praying we said, "Not our will, but thine, Father, be done." In His wisdom he saw best to take her, so we, with heavy hearts, submit to His Will, knowing that, in His good time, we shall understand.

ZENO WALL, Pastor.

### THAT MANUAL OF METHODS.

S. E. Tull.

As chairman of the commission appointed by the last Southern Baptist Convention at Ashville, N. C., whose duty was enjoined to prepare and

publish "A Manual of Baptist Church Organization and Methods," I take great pleasure in announcing to the Brotherhood that the proposed "Manual" has been duly prepared, and is now in the hands of the printers, and will be on sale in book form by The Baptist Record at least by the meeting of the Convention in New Orleans in May.

It is not my purpose to discuss the contents of the Manual at this time. This word is sent out, in advance of the meeting of the Convention, simply to serve notice that the labors of our commission have been conscientiously conducted and completed. The Manual has been approved by the Commission and the Sunday School Board, and is being published by the Sunday School Board according to the resolution introduced in the Convention which chartered our task.

The Manual will be found to be a considerable book, comprising about 50,000 words. It will be neatly bound, and will start out on its career under a very attractive appearance as to form and mechanical make-up.

From the wide range of inquiries which have come to me from all over the South concerning the Manual and its proposed contents, I am persuaded that the book is to have a large reception from all quarters. If it shall have an acceptable and favorable hearing the Commission will feel justified for the great amount of time and real labor which it has bestowed upon the preparation of the book.

From the character of correspondence that has come to us since our Commission was established, and from the amount of agitation that has gone on in Baptist ranks in recent years over the financial methods of the churches and the denomination, I am wholly convinced that the propriety of the action of the convention in constituting our Commission was eminently justifiable.

The Commission shall anxiously await the criticism of the Brotherhood upon the merits of our labors, and we shall hope that the methods elaborated in our Manual shall prove a source of suggestions which may ultimately become the basis for a uniformity of methods which shall place all Baptist churches on a better efficiency program in their local work and bring to our great denominational Boards and enterprises a systematic and dependable resource of supplies which may graduate a solid and unfaltering progress for our whole Baptist cause.

Our Commission finds great satisfaction in the fact that we shall be able to report to the Convention that our labors have been fully completed according to the instructions of the Convention with all the ability and with as much speed as could have been expected of us.

The following is from the pen of a high dignitary in the Church of England, as a footnote to an article to substantiate his indictment against Germany's system of industrial education: "In Germany there are some forty-three cases of rape recorded for every one in England; twelve of incest to one in England; five times as many illegitimate children and twenty times as many petitions for divorce. Or to put the sorrowful

facts in another form, there are 120 times as many crimes of temper in Germany as in England, and forty times as many crimes of shame. Self-will and irascibility, bodily indulgence and voluptuousness, are terribly common in Germany. In the year 1912 alone, German boys between twelve and eighteen years of age committed more murders and manslaughters than all the inhabitants

of England put together, seven times as many crimes of temper, and four times as many crimes of shame. (Of E. A. Holmes, 'Ideals of Life and Education—German and English,' 'Nineteenth Century,' October, 1915) Making full allowance for difference in population these alarming facts should give us pause before we over-estimate technical education to the neglect of moral culture."—Ex.

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## BAPTIST SUNDAY SCHOOL BOARD

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# Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for May 6.

## JESUS THE SERVANT OF ALL.

John 13:1-17.

Golden Text: "Whosoever would be first among you, shall be servant of all (Mark 10:44).

### I. The Motive Behind the Act (vs. 1-3).

The value which we place on acts is conditioned, in large measure, on the motives. The same thing may be done by two persons. In one case it may be a noble deed; in the other it may be ignoble. Why? The motive has been noble or ignoble. John discloses the motives of Jesus in washing the disciples' feet.

There is, first, the motive of **disinterested, abiding love**. "Jesus, knowing that His hour was come that He should depart out of this world unto the Father, having loved His own that were in the world, He loved them to the end." Jesus loved those uncouth fishermen with whom He had been associated for three years. Personal attachment had become very strong. Then there was that beneficent love for them growing out of His divine nature. Jesus was not fickle in His devotion to His disciples. Only a few hours now till the separation must come. It is characteristic of genuine love to manifest itself in some unusual way just before a long separation. This unusual manifestation of the Savior's love is seen in this lowly service of washing His disciples' feet.

Again, the consciousness of His **dignity as the Son of God** prompts this act. "Knowing that the Father had given all things into His hands, and that He came forth from God, and goeth unto Him. . . . It is much easier for a great man to do a humble service than it is for a little man. Those disciples were yet little men in some respects. Jesus knowing that He was God and had come forth from God, found no difficulty in washing those feet.

### II. The Lowly Act (vs. 4-11).

It has been suggested by Dr. Carroll that the contention of the disciples quite likely grew out of the question as to which one should wash the feet of all after the usual Jewish custom, regarding it as a service somewhat beneath their dignity. This should have been done before partaking of the Passover meal. During the supper, Jesus noting their attitude, rises, girds Himself with a towel and began to wash their feet. Three things are of special interest in this lowly act:

First, that of Jesus washing the feet of Judas. The arch-traitor had not yet left the room on his dark mission. It was great condescension to perform this lowly service for His friends. But to think of the Son of God sitting at the feet of Judas Iscariot! What could have been the feelings of the Savior, knowing his heart? What must have been the feelings of the traitor, soon to re-

ceive his thirty pieces of silver? The picture can better be imagined than described.

Second, Peter's attitude to Christ's washing his feet. Simon Peter is a bundle of impulses and contradictions, as well as tremendous possibilities. Let the other disciples do as they may, one thing was sure, Jesus would never be permitted to wash his feet. "Dost thou wash my feet?" The emphasis upon "thou" and "my" indicate Peter's regard for the dignity of the character of Jesus. Peter has a supreme sense of his own littleness along side of Christ. This is true meekness. It is not self-depreciation, but the proper appreciation of the character of the Divine and the measurement of self by that standard. One minute Peter refuses to have his feet washed; the next he wishes not only his feet washed but also his hands and his head. Jesus has just told Peter that unless he permits it he has no part with Him. Whatever Jesus may have meant by that statement, Peter's response indicates the value he places on his relationship to Jesus, and what He has to give.

Third, Jesus gives the washing process a moral turn. "Ye are not all clean," referring to Judas. The simple process of cleansing the feet of gathered dust is taken to symbolize moral cleansing. The very suggestion of moral cleansing flashes upon our minds the absolute need of it in all and the unvarying method of it through Jesus Christ.

### III. The Force of the Symbolic Lesson (vs. 12-17).

After Jesus had finished washing the disciples' feet, He taught them the significance of what He had done. "Know ye what I have done?" What is the true meaning of it?

Back of what He has done is the authority of His Messiahship. "Ye call me Teacher and Lord . . . for so I am" (v. 13.) Whatever obligation this incident places upon the disciples, that obligation has been created by Jesus Christ and carries with it the weight of authority involved in divine Sonship.

What is the force then of this symbolic lesson? What, in the example (v. 15) is to be perpetuated? Is it feet-washing as a Christian ordinance? Or some fundamental religious principle? Remember, that the disciples were averse to washing each other's feet. It seemed beneath their dignity. The service is not too humble for the Lord to perform, however. If your Lord and Teacher does it, such service is not beneath the dignity of His disciple (v. 14). "I have given you an example, that ye should do as I have done" (v. 15). The disciples evidently did not understand Jesus to be instituting a Christian ordinance for perpetuation in the churches as baptism and the Supper. Only John mentions the incident. No other word is said about it in the New Testament. There is no record of its being practiced in the early churches. The disciples



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evidently understood what Jesus meant.

The principle to be perpetuated then is that all real service, however humble, is dignified and glorified by Jesus Christ and is not to be considered as unworthy by His disciples. "The servant is not greater than his Lord (v. 16). It is their duty to perform the humblest service for a Christian brother," if in so doing he can promote his sanctification. "Ye know these things," now, "happy are ye if ye do them."

### Teaching Nuggets.

1. **The Important thing.**—The disciples of Jesus fancied that position of honor was the important thing. Two thousand years have passed and the same notion is prevalent. The whole life of Jesus was keyed to the fact that "unselfish service is the important thing. His disciples in every age are to serve rather than seek honor. If position and honor come with service, these things are to be incidental.

2. **Service and motive.**—Jesus places much emphasis on motives. The worth of Christian obedience is determined by the motives out of which it grows. Unworthy motives make unworthy service. Worthy motives dignify and exalt service.

### Just for Fun.

"Maria, you'll never be able to drive that nail with a flatiron. For heaven's sake use your head," admonished Mr. Stubbins. And then he wondered why she would not speak to him again.—Puck.

When Dr. Ryalls retired from the pastorate of the Paris, Tenn., church, after many years of successful work, the church presented him with a nice

### NOTICE OF TRUSTEE'S SALE.

By virtue of a certain deed of trust executed on the 23rd day of December, 1913, to the undersigned as Trustees, by B. B. Smith, to secure a certain indebtedness therein mentioned, owing to the beneficiary therein named, which deed of trust is of record in the office of the Chancery Clerk of Hinds County, in Jackson, Mississippi, in Book No. 80, at page 66, reference to which is hereby made, default having been made in the payment of said indebtedness, and having been requested by said beneficiary therein, the legal holder thereof to foreclose said deed of trust; we, the undersigned Trustees, will, on Monday, the 7th day of May, 1917, before the principal entrance to the City Hall, in the City of Jackson, Mississippi, offer for sale and sell, at public auction, to the highest and best bidder for cash, the following described land and property lying and being in the City of Jackson, First District of Hinds County, Mississippi, to-wit:

A certain lot fronting thirty (30) feet on the east side of Martin Street in the City of Jackson, Mississippi, and running back east one hundred (100) feet, described as twenty (20) feet off the south side of Lot No. Three (3) and ten (10) feet off the north side of Lot No. Four (4) of Square No. Two (2), of Martin's Subdivision of H. F. and Lula E. Bailey Place of Lot No. Fifty-eight (58) South, in the City of Jackson, Mississippi, together with all improvements thereon and appurtenances thereto.

The title to said land and property is believed to be perfect, but we as Trustees will convey at said sale only such title as is vested in us by the deed of trust aforesaid.

Witness our signatures this the 5th day of April, 1917.

O. J. WAITE,  
B. W. GRIFFITH,  
apr5-12-19-26-m3 Trustees.

purse, after paying in full his salary. Not many retiring pastors have it that way. There are not many churches like that one. We tried it for ten years.

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### THE SHELBY AND DUNCAN MEETING.

Our meeting at Shelby began on the third Sunday in February. Brother T. L. Holcomb, of Pontotoc, did the preaching. His sermons were strong, yet simple, forceful and logical. He presented the plan of salvation according to the Scriptures as plainly as I have ever heard it given. His messages gripped the people more and more as the days went by.

Brother Julius S. Rushing, of Louin, Miss., led the singing. Brother Rushing is a fine man, pious and consecrated.

The meeting lasted for twelve days. There were twenty accessions to our church and two that made a profession that did not join the Baptist church. Twelve of the twenty came upon a profession of faith, and eight by letter.

Our meeting at Duncan began on the second Sunday in March. Brother H. M. King did the preaching, which is enough said, but King is hard to beat, loving a church into harness and service for the Master, and they are hard to find that can beat King preaching the whole truth. R. L. Cooper was with us to lead in the singing, which was his third consecutive meeting at Duncan and in all three meetings he captured the people with his singing.

Some strong full-time church would do well to secure Robert to direct the music for them, giving him the privilege of doing evangelistic singing for other churches at odd times. He is anxious to complete his course at Moody Bible Institute, and since he is giving his life to this work and the work barely gives him a living, here is hoping that some Mississippi Baptist who has the money will see to it that he goes. Our meeting closed after running ten days, with eight added to the church and one converted who goes to the Methodists. Four of the eight were for baptism and four by letter.

It was a source of great joy to have my warm friend and brother King, who was so much help to me during my work in Jackson, also a joy to have the rest of these brethren with us. We hope to have them again sometime.

We are just rounding out our offerings for home and foreign missions at Shelby and Duncan, which is double the apportionment asked of us by the Sunflower Association last meeting and 100 per cent advance over last year's offerings.

But unto the Master who loved us and gave Himself for us, belongeth all of the praise and glory.

R. A. EDDLEMAN.

### HEALTH WORK IN CHINA.

Perhaps you may be interested in a few statements regarding the Wuchow Public Health Campaign.

The Campaign was held February 12th to 17th, 1917. Dr. W. W. Peter of the Joint Council of Public Health Education conducted the Campaign in his inimitable way and brought his excellent exhibit and assistants.

A large mat-shed seating 1,190

people was constructed in the court of the Confucian Temple for the lectures, and the exhibit was arranged in the corridors adjoining.

Except a slight rain on the opening day the weather was ideal.

Dr. W. W. Peter lectured on health subjects daily at 11 a. m. and 3 p. m.

Other lectures on health subjects were given by Dr. Webb Anderson, Mr. Wong Kaai Ming, Mr. Pang Shiu Ming, Mr. Wong Koon Hoi and Mr. W. T. Tipton.

Friday, February 16th, was given over to the ladies, and tickets were issued for ladies only. At 11 a. m. Dr. Alice Hayes gave a demonstrated lecture on the "Care of Your Baby."

At 3 p. m. Dr. Kate McBurney lectured on health subjects for women and children and Dr. Ko Shu Choh of the Stout Memorial Hospital gave a demonstrated lecture on the "Care of Your Baby." A Chinese baby was given a sanitary bath at both sessions, and the women instructed in artificial feeding of babies.

Opening addresses were made by Chinese officials and prominent citizens.

The local officers guaranteed half the expense of the campaign and the Stout Memorial Hospital secured half by subscription and from friends of the hospital.

Lantern Lectures were given each evening simultaneously on the subjects, "Flies Kill People," "Sanitation of a Chinese City," "Smallpox and Vaccination" and "Infectious Diseases" in the following places: Confucian Temple, Alliance Chapel, Baptist Chapel and Wesleyan Chapel.

The total attendance for the week was 23,256. Tickets were issued for all the meetings.

### Results.

A lantern lecture on "The Sanitation of a Chinese City" was given on February 26th, to His Excellency the Governor of Kwang Sai and the local officials.

The officials called a meeting of the committee on public health on February 28th, to devise ways and means for city health ordinances.

A board of health was appointed with power to act.

The city captain superintendent of police was appointed city health officer.

The foreign doctors were elected honorary members of the board of health.

The magistrate of Wuchow agreed to open public vaccination centers at the expense of the city, tickets to be issued by the magistrate and the board of health.

Compulsory vaccination of students was approved.

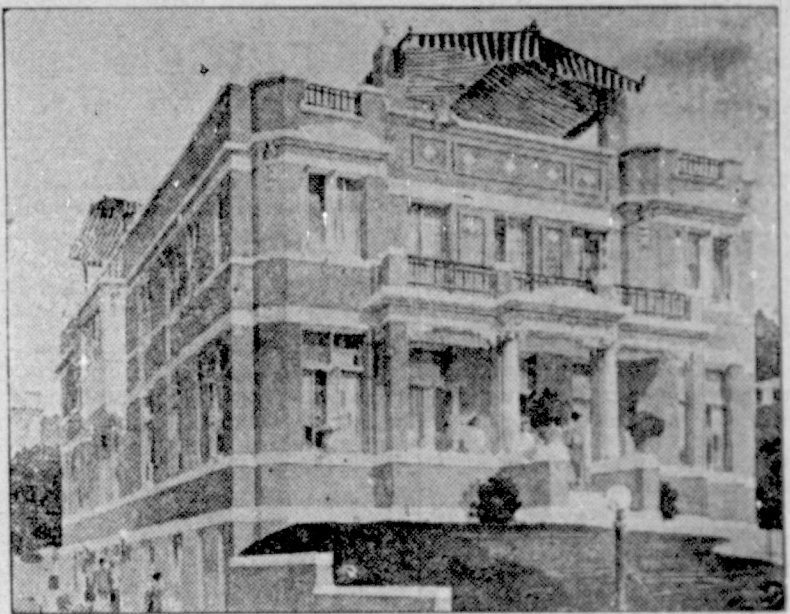
The city officials agreed and promised to build sanitary toilets throughout the city according to plans presented by the committee.

It was agreed that a section of street with proper drains should be built as a model for the people of the city, looking toward the cleaning of the streets.

Yours very respectfully,

GEO. W. LEAVELL.

Brother J. E. Byrd has just visited our little village, and has done great things for our Sunday School. He held services Friday and Satur-



Address Superintendent

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### NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

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Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and \$1.00 at all Drug Stores.

day nights and Sunday morning and evening. He taught us many things we did not know about the Sunday School work, and in his clear, forceful manner explained the importance of the Sunday School in a church and duty the church members owe to their Savior to work in the Sunday School. He gave us a practical demonstration of Sunday School grading by ages, class organization and also started a teacher training class. We feel that the instruction given us, and the enthusiasm aroused will do us good that will be lasting.

H. S. METCALF,

Supt.

Arkabutla, Miss.

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The Baptist Record.

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## NEWS IN THE CIRCLE

### MARTIN BALL

Evangelist Sid Williams, of Texas, furnishes one boy for the war, Sidney. He says he is glad his boy is not a coward. How could he be with such a father.

Pastor J. F. Black, of Kannapolis, N. C. recently had the assistance of Pastor J. W. Whitley, of Gastonia, in a splendid meeting. Sixty-one additions—most of them by baptism.

Rev. M. E. Waldrige, co-principal of Hall-Moody Institute, Martin, Tenn., will discontinue his relation to the college. He expects to enter the pastorate. That is better.

Dr. J. F. Vines, of Va., is aiding Dr. John E. White at Anderson, S. C. Dr. Vines was pastor at Anderson for six years. Every body was glad to have him come back to them.

If you want a model exposition of the Sunday School lessons get a copy of the Biblical Recorder, of N. C., and see how well Dr. Hight C. Moore can do it. We know of none any better.

The Houston Post has announced that it will not permit any advertisement of whiskey, beer, or other intoxicants to enter its columns. They all see they must come to it. The doom has gone forth.

Dr. W. D. Nowlin, of Louisville, Ky., is conducting a great meeting with the North Edgefield Church, Nashville, Tenn. Fifty had united with the church and another week for the meeting to run.

The First Baptist Church, Knoxville, Tenn., has sold its building and purchased a splendid lot and will erect an elegant meeting house. They will worship in the old building until the new is completed.

Pastor G. W. Swope, of Abbeville, S. C., recently assisted Dr. J. J. Wicker, of Richmond, Va., in a splendid meeting, with Leigh Street Church, Richmond. There were 177 additions. The membership is now 1,400.

The West Tenn. Baptist Sunday School Convention met last week at Ripley, Tenn., the meeting was full of enthusiasm and interest. The time of the meeting was changed to March. The 1918 meeting will be held in Whiteville.

Dr. H. M. King, of Jackson, recently aided Pastor W. S. Allen in a fine meeting at Lyon. The Gospel was preached in its simple purity. Good congregations were present day and night. We have not learned the number of additions.

The Clarksdale church has purchased a large tent and are now holding services of all kinds in it. This will continue until we can get a better shelter. The Methodists and Presbyterians are building. We will all get straight in Clarksdale some day.

The last week of Dr. Lloyd T. Wilson's pastorate with the Grace Street Church, Richmond, Va., was spent in

preaching to the church. There were 27 additions. His first Sunday in Knoxville, Tenn., the congregation overflowed and 16 new members were received. That is not the usual way of leaving churches.

The Hall-Moody Institute, Martin, Tenn., has elected Prof. J. T. Warren, of Rockwood, Tenn., president. Prof. M. W. Robinson declined to accept the vice-presidency of Marshall College Texas. Prof. Warren accepts and will enter upon his duties this summer.

At the commencement of Southwestern Theological Seminary, Ft. Worth, Texas, Dr. Hight C. Moore, of N. C., will be one of the speakers. Our own president, J. L. Johnson, of the Mississippi Woman's College, will address the Training School. Great things are in store for all who hear them speak.

An awful tragedy occurred near Clarksdale last Wednesday. An automobile running about 55 miles per hour turned over and killed two young ladies, Misses Lois and Yvette Wildberger. Miss Lois was a member of the Baptist Church. Four other ladies were in the car. They were bruised but not seriously hurt. The entire town was thrown into gloom and sorrow.

In a regular meeting of the J. R. G. Missionary Society, of Union University, Jackson, Tenn., Mark Harris, the youngest member of the society, 17 years—declared that his life was given to Foreign Mission work and for years Africa had been constantly before him. President Savage says: "He is honored by both teachers and students for his gifts, his honesty and inflexible purpose."

**A Warning**—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla today.

Adv.

#### THE CAUSE OF GREY HAIR.

Hair grows grey by reason of the same cause which produces dwarfed yellow stalks of corn instead of strong dark green growthy stalks—lack of nutrition. Hair, like the crops of the field, must be fed, either naturally from the scalp as the stalk of corn is fed from the soil, or artificial hair food may be applied as fertilizer is applied to the soil to enrich it. Unless your hair is supplied with its natural oil—the food on which it subsists—you may expect it to cease its flourishing and lose its natural lustre, color and beauty. The hair must have food on which to live. Don't neglect it or it will lose its luster, become stiff and coarse and eventually grey. Begin now and prevent the appearance of age by using a natural hair oil, "La Creole." It will keep the hair soft, fluffy and beautiful. Ask your dealer and if he can't supply you, send \$1.00 to the Van Fleet-Mansfield Drug Co., Memphis, Tenn., for a trial bottle.

Adv.

#### OLD QUESTION REVIVED.

We note that the committee arranging the lessons in our Intermediate Sunday School Quarterly say that the crucifixion was on Friday. Now the writer would like to suggest that the New Testament says nothing of the kind, but rather places that event as being on Wednesday. The Savior said, "As Jonah was three days and three nights in the whales belly, so shall the son of man," etc. The Apostle John says, "The first day of the week," etc., "When it was yet dark." (before sunrise Sunday.) that the stone had been rolled away from the sepulchre.

This is conclusive that the resurrection was prior to that time. Now we conclude that it was between sunset Saturday evening and sunrise Sunday morning that the Savior rose from the dead. If we count back the "three days and three nights, we have the time of crucifixion took place on Wednesday. The next day being Thursday, "a high Sabbath" see John 19:31. We must remember that the Jews had several Sabbath days beside the seventh or Saturday, and hence the apostle John says, "for the Sabbath day was an high day," meaning it was not the regular seventh day of rest—Friday has superstition hovering around it that we should try to expel, and as the Holy Writ nowhere say that Jesus was crucified on Friday, let us take His word for it and allow three full days and nights counting from Saturday eve at sunset or Sunday morning at day break and so teach our children.

Fraternally,

J. H. A.

McComb City, Miss.

"Don't you find it hard these times to meet expenses?"

"Hard? Man alive! I meet expenses at every turn."—Boston Transcript.

#### A Practical Definition.

"John," asked the teacher, "what is a synonym?" "A synonym," said John, "is the word you use when you can't spell the other one."—Harper's.

## Calomel Makes You Sick, Ugh!

"Dodson's Liver Tone" Better Than Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel, just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to your children because it is perfectly harmless and doesn't gripe.

#### The Situation Changed.

An old story with a new flavor is that of Uncle Luke, locally credited with having once laid eyes upon General George Washington, and a personage in town. A visitor came to stay with the colonel in the big house, and was told of Uncle Luke's distinction. The colonel summoned Luke to prove the statement.

"Luke," said the colonel, "you saw General Washington once, didn't you?"

Luke shuffled uneasily on the step.

"You remember seeing him, don't you, Luke?" the colonel persisted.

"No, suh. Ah ain't remember," Luke answered finally.

"You don't remember," the colonel exploded. "Why, you rascal, you've said you did thousands of times!"

"Yas, suh," Luke responded, "but de fac' is, suh, Ah done jine de chu'ch las' week, an' Ah recollect dat was Mr. Hoke Smith Ah remember seein', suh."

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